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THE LI KI TRANSLATED BY JAMES LEGGE, D.D.

By Rev. J. EDKINS, D.D.

THIS work forms two volumes in the Sacred Books of the East, a very useful series of works which has now reached the 28th volume. The editor, Professor Max Müller, lately presented a copy of the whole collection to the Queen who graciously accepted it. These two volumes will be highly valued by all students of Chinese, and more especially by the missionary band in China to which the translator for many years belonged, for as is truly remarked in the preface they contain more information on the religion of the ancient Chinese than all the other classics taken together. This assertion refers chiefly of course to bulk. The translation is carefully done and will bear examination. The text is not like the old classics which are often crabbed in style. The words are newer, the style is more that of the period of Confucius and Mencius and of writers in the time of the contending states, with those of the Han dynasty. It was then that the most of this work was written, and the style therefore is not difficult.

The comparative antiquity of the parts of the Li Ki may be stated in the following manner. The disciple of Confucius, Tseng tsi, wrote the Ta hio which by Cheng yi and Chu hi was taken out of the collection and made into the first of the Four Books. The grandson of Confucius Tsi si wrote the Chung Yung and this by the same two scholars was made the second of the Four Books. These portions of the Li ki with those which contain conversations of Confucius or casual remarks by him were written therefore in

the fifth century before Christ. These make up much the largest part of the book. They may not all belong to that particular century. They may indeed spread over the whole intervening time till the Li ki was recognised as a book in the first century before Christ. The Yue ling, Record of the Months, is not so easy to dispose of. It suits the age of the Western Cheu, some centuries before Confucius. We are told in the 天元歷理, that the Yue ling was taken out of the Cheu Shu and inserted in the Lü shi chun ts'ieu, 呂氏喜秋. This seems quite probable though Dr. Legge does not allude to it. There is nothing besides in the Li ki that looks so old as the Yue ling. But in the remainder there is much resemblance frequently to the Chow li. The ancient rites of China are realistically described. There is detail without comment. Where there is reasoning and philosophy it may be taken as proof that Chan kwo authorship has been at work. Thus it appears that in the Li ki the Record of the Months is as it stands the only part that dates from before the Ch'un ts'ieu period, and the remaining chapters in their present form belong to the age between B. C. 500, and B. C. 200. There may be passages which are taken from older compilations and authors, but these are so mixed with later materials that they cannot now be distinguished.

The student will find it most useful to divide the Li ki in this way. What it says of the calendar belongs to the age of the Odes, when the country was quiet and the people cultivated the fields and sang of home and rural pursuits. In the other parts of the work, the usages described are also very much of the same period, but they are intermingled with discussions of the Confucian age and the writers shew that they belonged to that time by their style. They were under the same influence which led to the composition in the new style of the great work of Tso chieu ming. The style and argumentative philosophy are post-Confucian. The usages are in great part pre-Confucian and so are the mythology and astronomy.\* For instance does any one wish to know when the philosophy of the five elements was first introduced, when Shen ming began for instance to be called Yeu ti the "Burning Emperor," and when Chuyung, a minister of his, was first mentioned as being worshipped in

<sup>\*</sup>The learned author of the Tien yuen li li writing in the reign of Kanghi, says that Lü pu wei's commission of scholars, when they placed the Yue ling in their book, left the stars as they were in the Cheu dynasty. At the beginning of that dynasty in the middle winter month the sun was entering the constellation Teu, fifteen days before the solstice. Lü pu wei lived about 800 years after Cheu kung and the difference in the place of the stars passed by the sun would amount in that time roughly to ten degrees. By this mode of proof it may be certainly known that the Yue ling is a Cheu document. See chapter 6, page 23, of Tien yuen li li.

the Summer months, let him consult the Tso chwen in Legge's translation pages 667, 731, 439, 580, 671, 731, and elsewhere. He will there find abundant proof that there was in the 6th century before Christ, and in the life time of Confucius, in existence among the people, a worship such as is described in the Li ki Record of the Months. This means in fact that the worship of the five elements and the elemental philosophy based on astronomy, had grown up in the pre-Confucian times. Any scholars who would examine carefully this question of the relative antiquity of different portions of the classics and of the pre-Confucian astrology and star worship, would I think soon become convinced that there has been far too much post dating of books of late in the criticism of Chinese literature,\* by foreign scholars.

Let the Yue ling be taken as a specimen of an old writing whose chronology has to be settled by its style, its philosophy, and its representation of the phenomena of nature. It speaks of the calendar, and resembles the Hia siau cheng in this respect, and in its assertions in regard to animal metamorphosis. The attention of the ancients was easily drawn to animal metamorphosis (in frogs and insects) and from this sprang with great probability the doctrine of metempsychosis, such a favourite belief among the Egyptians, Greeks, and Hindoos. Chwang tsze writes about the metempsychosis like a philosopher. The Yue ling merely asserts certain changes such as "hawks are transformed into doves." "Moles are transformed into quails." The Yue ling therefore may be assumed to be earlier than Chwang tsze. The only philosophy found in the Yue ling is that of the five elements, which prevailed before the ethical reformation of Confucius. We are told in the R. M., fan li to the Li ki yi shu of the reign of Ch'ien lung in last century, that the Yue ling is found in the 周 書, Chow shu, in the work of Lü pu wei, in Hwai nan tsi, and in the Tang dynasty Yue ling. The Chow shu came to light in the year A. D. 281, and appears to be a book of the early Chow period rewritten and expanded in the age of the Chan kwo. It is used in the compilation of the Imperial Almanac. The Tauist politicians of the Tsin and Han periods liked the Yue ling because it speaks of agriculture and the calendar and has in it none of the reasoning of the Joo sect. Its style too is decidedly archaic, and so we may set it down as some centuries older than

<sup>\*</sup>In Mr Giles' assault on the genuineness of the Tau te king he seems to have omitted to consider that we need that remarkable work to account for the quotations and for the philosophy of Lie tsze and Chwang tsze. The notoriety acquired by the great Tauist accounts for the preservation of the work which would not be burnt when the Confucian books were burnt, because Tauism was then in the ascendant.

Confucius. It speaks constantly of what the son of heaven does and evidently belongs to a time when there was in China still an empire. By internal evidence it cannot well be put later than the 9th, 8th, or 7th, centuries. It is contemporary with the Book of Odes, the Erga, the Hia siau cheng (which may be earlier however.) the Chow li, the Yi li, a good part of the Chow shu (the marrow and basis of this little work,) and part of the Bamboo Books. The spirit and style of the writers of these books is that of an age anterior to the philosophy both of Lau tsze and Confucius. They belong to the age opened by Chow Kung and which was distinguished for poetry, mathematics, astrology, astronomy, agriculture, divination, history, sacrificial religion and the philosophy of the five elements, and knew absolutely nothing of the battles of the schools.

The Li ki as a book belongs to the age after Confucius, but contains so much of the early usages and the realism of the Chow Kung era that the modern literati usually make a study of the first few chapters only. In this neglect of the Li ki they depart from the spirit of the disciples of Confucius who prized every scrap of information on ancient usages and left this book behind them as the result of their discussions and their ardent inquiries. It differs from the Chow li in this. The Chow li is older and is an office book where the duties of the mandarins are laid down. Li ki is a record of ancient usages done by scholars of the Chau kwo and Han period in the new style initiated by Tso chieu ming. The Chow li is in short sentences, and contains rules, laws, and definite statements of duties and so resembles the Ta c'hing hwei tien,\* and Ta C'hing lü li. It was added to from time to time as these works are. The Li ki is a book for students and prepared by students. It is a collection of materials for instruction in the ethical and classical school founded by Confucius.

<sup>·</sup> 沃清會典 and 大清例律.

### ESTAMENT PARALLELS IN THE FOUR BOOKS.

BY REV. GEORGE OWEN, PEKING.

(Concluded from page 293.)

MAN more than an Animal.—Man has a two-fold nature, a higher and a lower. He must choose between them. Our Lord says, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." In the same strain Mencius says, (40) "I like fish, and I also like bear's paws. If I cannot have the two together, I will let the fish go, and take the bear's paws. So, I like life, and I also like righteousness. If I cannot get both together, I will let life go, and choose righteousness. I like life indeed, but there is that which I like more than life, and therefore I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are calamities which I will not avoid." It will be felt by all who read this noble passage that it is worthy to stand alongside the grand words of Christ quoted above. Our Lord went on to say, "For what is a man profited, if he shall gain the whole world and lose his own soul, (or higher life); or what shall a man give in exchange for his soul, (or higher life)?" I hesitate to place the following passage from Mencius beside these sublime words: yet, I think, I may do so. His thought is a branch from the same great root and bears similar though inferior fruit. Mencius says, (41) "Some parts of our being are noble and some are ignoble; some great and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes his small parts is a small man, and he who nourishes his great parts is a great man."

We need to keep guard over our higher nature that it may not be injured. "Watch and pray," said Christ, "that ye enter not into temptation." In the Ta Hsio and Chung Yung it is repeatedly said that, (42) "The good man is watchful over himself when alone."

The utmost care and circumspection are necessary. Paul says. "Work out your own salvation with fear and trembling." Tsengtsz is recorded in the Analects as saying, (43) "We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice."

The lower nature needs repressing that the higher may develop. Jesus said to His disciples, "If any man will come

after me, let him deny himself, take up his cross and follow me." Paul says, "I keep under my body." In reply to the question of Yen Yuan regarding perfect virtue, Confucius said, (44) "To subdue or deny self and return to propriety is perfect virtue."

The higher nature should be continually growing. "Though our outward man," says Paul, "perish, yet the inward man is renewed day by day." The Ta Hsio tells us that on the bathtub of T'ang, the Successful, were inscribed the words, (45) "If you can renovate yourself for one day, do so from day to day; let there be daily renovation."

We should do and dare everything to preserve our virtue. Christ says, "If thy right eye cause thee to stumble, pluck it out and cast it from thee, &c." Confucius says, (46) "The determined scholar and the man of virtue will not seek to live at the expense of their virtue. They will even sacrifice their lives to preserve their virtue complete." The Church in Smyrna is exhorted to "be faithful unto death." Confucius says, of the good man that, (47) "Sincerely believing and loving learning he holds firmly, even unto death, perfecting his course."

To all who thus strive the highest attainments are possible. In the Epistle to the Ephesians, Paul says, "Till we all come\*\*\* unto a perfect man, unto the measure of the stature of the fulness of Christ." A person said to Mencius, (48) "It is said that all men may become Yaos and Shuns"—that is perfect men—"Is it so?" and Mencius replied, "It is." The child-like character is the highest. Christ said "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Mencius said, (49) "The great man is he who does not lose his child-heart." And he says again, (50) "The great aim of learning is nothing else than to seek the lost heart."

Truth and virtue should always be first. "Seek ye first the Kingdom of God and his righteousness and all these shall be added unto you," were the Saviour's command and promise. We find in Mencius a very striking parallel. He says, (51) "There is a nobility of heaven, and there is a nobility of man.\*\*\* The ancients cultivated their heavenly nobility, and human nobility followed in its train." Confucius says, (52) "Virtue is the root or first thing, riches the result (or secondary thing)."

Our bodily wants should always occupy a subordinate place in our thoughts. Christ said, "Take no thought saying what shall we eat, and what shall we drink, and wherewithal shall we be clothed." In the same spirit Confucius said, (53) "The good or

princely man seeks truth not food," that is, his mind is set on truth not on his bodily wants. He says again, (54) "The good man is troubled about (his ignorance of) truth, not about his poverty." And further, (55) "The good man in eating does not seek satiety, and in his dwelling does not seek ease "-his mind is set on higher things.

Life's deepest joys and highest aims do not depend on our worldly possessions. "Beware of covetousness" says the Saviour, "for a man's life consisteth not in the abundance of the things which he possesseth." There is a saying of Confucius recorded in the Analects which seems to me a forcible illustration of Our Saviour's words, (56) "With coarse rice to eat, with water to drink, and with my bended arm for a pillow—I still have joy in the midst of these things. Wealth and honour gained unrighteously are to me as floating clouds." Paul tells us that he had suffered the loss of all things and counted them but dung that he might win Christ. Confucius says of his favourite disciple Yen Yuan that, (57) "With a single bamboo bowl of rice, a single gourd dish of drink, and living in his mean narrow lane, while others would not have endured the distress, he did not allow his joy to be affected by it." "How hardly" says Christ "shall a rich man enter the kingdom of heaven." Mencius quoting a saying of an officer, Yang Hu, mentioned in the Analects, but changing its application, says, (58) "He who would be rich will not be benevelent, and he who would be benevolent will not be rich "-" Ye cannot serve God and Mammon."

Wealth therefore should not be esteemed too highly or sought too eagerly. Paul says, "And having food and raiment let us be therewith content. For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts &c., &c." (59) "Wealth and honour," says Confucius "are what men desire, but if they cannot be rightly obtained, they should not be held. Poverty and obscurity are what men dislike, but if they cannot be rightly avoided they should not be avoided." John striking a higher note says, "Love not the world nor the things of the world," and in the tenth chapter of the Ta Hsio, and in the first chapter of Mencius, we are warned against regarding our worldly possessions as our chief gain. Righteousness is the only true prosperity for the nation and the individual.

Reformation must begin at home. "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Confucius said, (60) "If he (a minister) cannot rectify himself, how can he rectify others?" In the opening chapter of the Ta Hsio it is said, (61) "From the

Son of Heaven down to the common people all must regard the cultivation of the person as the root (of all virtue)."

Paul charges Timothy, saying, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shall both save thyself and those that hear thee." A noble passage in the ninth chapter of the Ta Hsio concludes thus, (62) "Never has there been a man who without character himself was able to instruct others." Mencius makes a similar statement, (63) "Never has there been one who insincere himself was able to move others." "Thou therefore who teachest another" asks Paul "teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Mencius very pertinently says, (64) "A man who has crooked himself has never been able to make other men straight." And again, (65) "I have never heard of one who, bent himself, made others straight." We must be "ensamples" to those we would lead. Without self-cultivation we cannot regulate even our own families.

But just here lies the difficulty. Self is the great burden. Even Paul had a thorn in the flesh, a messenger of Satan to buffet him, and found the care of self no easy task, for he says, "I keep under my body lest when I have preached to others I myself should be a castaway." Mencius felt the same heavy responsibility.

Yet the path of duty is near and easy. Paul says, "The word is night hee even in thy mouth and in thy heart." "His commandments are not grievous" writes John; and Christ says, "My yoke is easy and my burden is light." Mencius says, (66) "The path of duty lies in what is near, but man seeks it in what is distant. Men's work lies in what is easy, but they seek it in what is difficult." He says again, (67) "The way of truth is like a great road. It is not difficult to know it. The evil is that men will not seek it." In the same strain Confucius says, (68) "The path is not far from man."

Influence of Example.—The influence of example is a much commoner topic in the Four Books than it is in the New Testament. Christ, however, gives a vivid picture of the power of a good example when he says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." But the Ta Hsio has a passage stronger still: (69) "If one family were benevolent, the whole state would become benevolent; if one family were courteous, the whole state would become courteous; while (on the contrary) from the greed and perversity of one man the whole state may be disordered:—Such is the influence of example, and this verifies the saying, 'Affairs may be ruined by a single sentence;

a kingdom may be settled by one man." This is an exaggerated statement, men are not so easily led even by kings. But such statements are frequent in the Four Books. Confucius says, (70) "When a prince's personal conduct is correct, his government is effective without the using of orders." Mencius quoting Confucius says, (71) "What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between wind and grass. The grass must bend when the wind blows upon it." And still more emphatically, (72) "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous." No doubt influence is a mighty force in human life and Paul has admirably expressed the fact in the pregnant words, "No man liveth unto himself." Hence the supreme duty to avoid every thing, "whereby our brother stumbleth, or is offended, or is made weak;" and that we "consider one another to provoke unto love and good works." We need also to be careful of our associates. Paul says, "Be not unequally yoked or associated with unbelievers." Confucius speaking of the princely man says, (73) "He has no friends not equal to himself "-He is careful of his associates.

The uses of Adversity.-Why good men suffer afflictions has always been a perplexing problem, and Job's three friends are good specimens of how men have blundered in trying to explain it. But Mencius struck a rich vein of golden truth when he said: (74) "When Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature and supplies his incompetencies." This sounds wonderfully like a note from the Hebrew harp: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth he chasteneth and scourgeth every son whom He receiveth ... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." In another place (Book vii.) Mencius says, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and trouble." Touching a still deeper truth he further says, (76) "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure." This last passage is worthy to stand alongside of the grand words of Paul; "And not only so, but we glory in tribulations also;

knowing that tribulation worketh patience, and patience experience and experience hope."

In his apprehension and expression of the uses of adversity, Mencius stands far higher than Confucius. But his teaching has not been absorbed by his countrymen. His words have found no deep lodgment in the Chinese mind.

It would be tedious to go on multiplying parallelisms in this way. I will therefore place a number of passages side by side without comment, and will conclude with a quotation from the Invariable Mean, and another from the Epistle to the Philippians.

Now lettest Thou thy servant depart in peace, according to Thy word for mine eyes have seen Thy salvation-

He that taketh not his cross and followeth after me is not worthy of me.

Ye are the light of the world. A city that is set on a hill cannot be hid.

If the salt hath lost its savour wherewith shall it be salted?

I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you.

Ye that labor and are heavy laden.

Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves.

Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Thou art not far from the kingdom of heaven.

I could not speak unto you as unto spiritual, but as unto carnal.

Woe unto you when all men speak well of you.

Ye shall know them by their fruits.

- (77) If I hear truth in the morning. I could die in the evening without regret.
- (78) The scholar who is concerned about his personal comfort is not worthy to be deemed a scholar.
- (79) The faults of the princely man are like the eclipses of the sun and moon. He has his faults and all men see them.
- (80) A cornered vessel without corners. O vessel! O vessel! (a thing that has lost its distinguishing features).
- (81) Do you think, children, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, children;—that is my way.
- (82) The burden is heavy and the road is long.
- (83) One who learns for three years without aiming at office or emolument, it is not easy to find.
- (84) The firmly rooted tree, (heaven) nourishes, but the tottering one, it over-throws.
- (85) To know the sequences of things is to be near the truth.
- (86) To those who are below mediocrity, the highest subjects may not be announced.
- (87) What do you say of a man who is loved by all the people of his village? That does not prove him good. What of a man who is hated by all the people of his village? That does not prove him bad. Better, that the good in the village love him, and the bad hate him.
- (88) What truly is within will be manifested without.

Sleep on now and take your rest. Rise, let us be going, &c.

Jesus wept.

And He took the seven loaves and the fishes, and gave thanks and brake them.

Among them that are born of women there hath not risen a greater than John the Raptist.

First the blade, then the ear, after that the full corn in the ear.

All things are yours.

Adorn the doctrine of God Our Saviour in all things. Whether ye eat or drink or whatsoever ye do &c.

Let every man prove his own work and then shall he have rejoicing in himself alone and not in another.

I know how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry &c.

My brethren, be not many teachers, &c.

Prove all things; hold fast that which is good.

Look not every man on his own things, but every man also on the things of others.

Be ye angry and sin not; let not the sun go down on your wrath. (89) As to the past, reproof is useless; but the future may be provided against.

(90) When Yen Yüan died the Master went histerly for him.

(91) Although his food might be coarse rice and vegetable soup, he would offer a portion in sacrifice with a grave air.

(92) Since there were living men till now there has never been one so complete as Confucius.

(93) There are cases in which the blade springs, but the plant does not flower! There are cases in which it flowers, but bears no fruit!

(94) All things are complete in me (i.e. in man).

(95) The princely man does not even for the space of a single meal act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger, he cleaves to it.

(96) After examination to be conscious of sincerity is the greatest possible joy.

(97) The princely man always acts in accordance with his position.... In affluence and honour... in poverty and obscurity... there is no situation in which he is not himself.

(98) The calamity of mankind is that all like to be teachers of others.

(99) Select the good and follow it, the bad and avoid it.

(100) The benevolent man wishing to be established himself seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

(101) A benevolent man in dealing with his brother does not lay up anger nor keep resentment over night.

Universal Honour.—Paul speaking of Jesus says, "Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

In the 21st chapter of the Chung Yung, Tsz Sz exalting, eulogizing, Confucius, concludes the chapter thus: (102) "Therefore his fame overspreads the Middle Kingdom and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength of man penetrates; wherever the heavens overshadow and the earth

sustains; wherever the sun and moon shine; wherever frosts and dews fall—all who have blood and breath unfeignedly honour and love him. Hence it is said, 'He is the equal of Heaven.'"

Both these passages are prophecies. Neither has yet been fulfilled. Confucianism is not co-extensive even with the Chinese Empire. It is confined to the Chinese race, and even among that race it occupies no exclusive place, but shares with Buddhism and Taoism the faith and devotion of the people. The enthusiasm it has excited is confined to a few scholars; it has never touched the hearts of the masses. It has kindled no missionary fervour. It has sent out no preachers to proclaim it to the nations, and there is no sign that it ever will do so. It does not look as if the prophecy of Tsz-sz would ever be fulfilled.

But the prophecy of Paul has been fulfilling itself ever since it was uttered up to this moment. Christianity has spread into many lands and among many peoples, and has every where triumphed, winning the nations to itself. The name Jesus is sung by millions of tongues and loved by millions of hearts. It is now confronting in China's capital and throughout her provinces the name of China's venerated sage. The charm of that name is being felt. In the land of Confucius there are thousands who offer up their daily prayers in the name of Jesus. And the time comes apace when in China and in all other lands it will be the one and only name, the name above every name.

**看故不爲茍得也死亦我所惡所惡有甚於死者故患** 日日新叉日新 虧從之 以爲堯舜有諸孟子曰然 身以成仁 得兼舍生而取義者也生亦我所欲所欲有甚於生 (51)害貴養其小者爲小人養其大者爲大人 (44) 克己復 (52) 德者本也財者末也 41體有貴賤有小大無以小 (50)(47) 篤信好學守死善道 (56)學問之道無他求其放心而已矣 46 志士仁人無求生以害仁有 飯疏食飲水曲版而枕之 (43) 戰戰兢兢如臨深淵如履 (49) 大人者不失 (45) 湯之盤銘日荷日 (55)(53)君子 (48)

洋溢乎中國施及鐵貊舟車所至人力所通天之所覆地之所載日月所照霜露所隊凡有血氣者莫不尊親故曰配天

在其中矣不義而當且貴於我如評雲 57賢哉回也一節食一瓢飲在隨巷人不堪其憂回也不改其樂賢哉回也 虎日為富不仁矣爲仁不富矣 位而行〇〇素富貴行乎富贵索貧賤行乎貧賤〇〇君子無入而不自得焉 8人之患在好為人師 9擇其善者而從 於是人也必先苦其心志勞其筋骨餓其體腐空乏其身行拂亂其所爲所以動心忍性曾益其所不能 矣君子之德風也小人之德草也草尙之風必偃 之其不善者而改之 之慟 91雖疏食菜藥瓜祭必齊如也 92自生民以來未有盛於孔子也 子曰未可也不如鄉人之善者好之其不善者惡之 88 誠於中形於外 戾一國作亂其機如此此謂一言償事一人定國 為隱乎吾無隱乎砌吾無行而不與二三子者是丘也 82 任重而道遠 节恒存乎疾疾獨孤臣孽子其操心也危其感患也深故遵 70然後知生於憂患而死於安樂也 77朝聞道夕死可矣 78 士而懷居不足以爲士矣 79 君子之遇也如日月之食焉過也人皆見之 94萬物皆備於我矣 95君子無終食之閒遠仁造次必於是頭佈必於是 63 不誠未有能動者也 64 枉己者未有能直人者也 65 吾未聞枉己而正人者也 60 不能正其身如正人何 (85) 知所先後則近道矣 67 夫道若大路然豊難知哉人病不求耳 (68)道不遠人 (100) 夫仁者己欲立而立人己欲達而達人 (6) 自天子以至於庶人登是曾以修身為本 (6) 所獵乎身不恕而能喻諸人者未之有(5) 當與貴是人之所欲也不以其道得之不處也實與賤是人之所惡也不以其道得之不去 (86)中人以下不可以語上也 (7)其身正不合而行其身不正雖令不從 (7)上有好者下必有甚焉者 72.君仁莫不仁君義莫不義 73.無友不如己者 74.故天將降大任 (101七人之於弟也不藏怒焉不宿怨焉 87,鄉人皆好之何如子曰未可也鄉人皆惡之何如 (69)一家仁一國典仁一家讓一國與讓一人宜 83三年學不至於數不易得也 84裁者培之 (89 往者不可諫來者看可追 80 觚不觚觚哉觚哉 96 反身而誠樂莫大焉 97 君子素其 66 道在週而水路遠事在 75人之有德隸備知 (90)顏淵死子哭

### THE SPIRITUAL LIFE OF MISSIONARIES.

By REV. GILBERT REID.

THE lives of a Brainerd, a Martyn, a Carey, and a Burns, a Livingstone and a Harriet Newell, a Zeisberger, a Schwartz and an Eliot, a Milne and a Boardman, Alexander Duff, Dr. Moffat and the Judsons, have been the inspiration of the Church. All honor to those missionaries who have labored with self-denial and patience, meekness, zeal, and fervor of spirit! Hardly do we praise them too highly. It was Charles Simeon who hung a portrait of Henry Martyn in his study, and who seemed to hear that sainted man speaking to him: "Be in earnest. Don't trifle; don't trifle." The great preacher, Dr. John Harris, in a prize essay on Missions, wrote; "Who does not recognize the wisdom of God in appointing that some of the pioneers in the modern missionary field should have been giants in holy daring and strength; and as such fitted to be exemplars to all who came after them in the same career?" It was Theodore Parker who once said: "If the modern missionary enterprise had done no more than produce one such character as Adoniram Judson, it was worth more than all the money which had been spent upon it," Lord Lawrence in 1871 said: "Notwithstanding all that England has done for the good of India, the missionaries have done more than all other agencies combined." And it is Rev. Griffith John, one of the most earnest and eloquent in China, who thus wrote so glowingly of the cause of missions some years since: "I know no work like it—so real, so unselfish, so apostolic, so Christ like. I know no work that brings Christ so near to the soul, that throws a man so completely on God, and that makes the grand old Gospel appear so real, so precious, so divine."

Shall we gainsay statements like these, and facts like these, glowing as they are? Shall we hasten to an extreme antagonism and unfriendly criticism, holding the idea as expressed in an English paper of the East, "The average missionary is often regarded by the foreign residents as a man who receives a good salary to do pretty much as he pleases, and has altogether far too easy a time of it?" Shall we regard the whole body of missionaries

as in part "goody-goody," as in another part narrow and bigoted, as in a third part uncultured and unreasonable, and as altogether retarders of civilization and a sanctified dynamite! Rather let us broaden our views, biassed by no limited observation. Occasionally with more than one "the shoe may pinch;" but truth gained will harm no one in the end.

A work—a missionary novel—has been published, entitled, "Self-giving," It is remarkably keen in the presentation of items of missionary policy, management, quarrels and aggravations. We will not doubt the author when he says that all is founded on fact. But we question the impression of the book, while not the particulars in the book. He crowds too many annoyances into one missionary's family. It has no idealism, and the realism is too gossipy. It does not inspire to a higher ambition and a purer life, either by its bright glimpses or its dark unfoldings. Its humor does not stir, its irony does not prick, its fact does not arouse. It lowers, rather than ennobles, that cause which Scripture and History alike link to the purest and most divine. Exceptional cases, while worthy of analysis, should not be made customary, either to exalt a cause or debase a cause.

May not this be held as approximate to the general truth? The missionary of to-day is inferior to the missionary of early pioneer work in those Christian qualities which we commonly call spiritual. The devotional spirit is nourished less; while the practical, the methodical, is nourished more. Less fiery zeal; more cool, calm planning. Less rapture; more naturalness. The consecration may not be as apparent, because of our increased possibility of comfortable surroundings, but the consecration may be as deep and controlling. Modern missionaries have more a bright Gospel of hope, while still holding to the rugged certainties of sin and retribution. By the conveniences of modern civilization, the missionary now gives up his home and friends and country with far less of a harrowing of the natural feelings; and so there is a slackened test of consecration. The act is less revolutionary. It yet remains true that many a young missionary, many a Christian at home, hitherto deprived of direct contact with missionaries, paints for himself a fanciful picture of a pious missionary life, which future acquaintance will tear to prices, leaving him only amazed disappointment. The missionary body is larger, more diverse, more like the ministry at home. It needs widened observation to restore the equilibrium. One may still find the humble, holy, missionary, near to his own surmisings, living patiently, with rare faith, much prayer, self-forgetfulness and deeds of charity-planning for

eternity and yearning for man's salvation; but he should likewise remember that types of piety are varied, and that a life lived for Christ, in accordance with the spiritual direction in each heart, though not in these same fascinating lines may be equally commendable. Now the piety is the genial, cheerful, sympathetic, large-hearted kind of a Norman McCleod or a Charles Kingsley. Then it is the piety of an Alexander Duff or a David Livingstone, intensely active and business-like, full of enthusiasm and practicality, a power with the vicious and the worldling, as well as the saint and the scholar. Now it is the piety of a Dean Stanley or a Bishop Pattison, delicate, refined, and gentle, calm and catholic, beautifully displaying the solemn and yet soothing majesty of the ritual they so fondly loved. Then it is the piety of a Frederick Robertson, plaintive, profound, full of a quiet pathos, true to nature and yet finely spiritual. It was the latter who once said: "We do not reach spirituality of character by spasmodic, unnatural efforts to crush the nature that is within us, but by slow and patient care to develop and disengage it from its evil. To become saints, we must not cease to be men and women."

In the arduous effort after self-mastery or self-improvement, by the aid of the supernatural agencies that accompany and care for us from infancy on into the spirit-world, we will often find that even the good qualities may be overdone, giving rise to glaring faults which modern familiarity with other people's privacy will soon detect. Determination becomes self-willed; independence becomes egotistical; caution grows cowardly; push grows overbearing; administrative ability becomes crafty; invention airs itself with a haughty self-confidence. Here it is a little worldliness, there a little jealousy; here a little old-maidish carping, there a little selfwilled meanness; here an excess of self-centered zeal, there an iceberg of cool reserve and ecclesiastical exclusiveness. Yes, the Secretary of the American Presbyterian Board was correct when he wrote, "contrary to the impression of many, missionary life is not peculiarly conducive to eminence in piety." True, the same glorious objects which first impelled the young student of divinity to relinquish all hopes of a home pastorate, and become an ambassador to the heathen, still remain as real as ever; but the routine of station-life; the study of the language, deadening familiarity with a dead heathenism or freezing contact with a strong but disdainful people, as well as occasional collision with uncongenial co-laborers, oftentime dim the prospect, which Fancy has painted so bright and History has so frequently proved a reality.

While we should avoid that form of criticism which is merely a politic method to praise self, we should likewise avoid that extenuation of others whose intent is no other than ingenious self-justification. The radical spirit and the liberal spirit may exist in the same breast and the proper name for each may be selfishness. If the commercial man deride all Religion and more than once all Morality, and yet surrounds Commerce with a halo of glory; it is equally true that the missionary often traces all prosperity, all civilization, and all development, to the sole domain of Christian Missions, and inspired by his lofty thought would describe the missionary only in song or verse or with the elegance of the moralist, whose ideal knows no blemish and has had no existence. It is a sign of breadth of character and soberness of thought, when a man will candidly acknowledge the sins of self and the faults of his class or profession. It is a duty and a mental gymnastic now and then to close one's eyes, and in imagination and calm reflection look out through the eyes of another. The missionary, if his courage is as great as his hopes or equal to his pretensions, will make some discoveries by adopting this rule of common sense. Let us draw up the curtain and at least have an interlude, if we fear to make the scene an Act of the Drama itself.

More than once has the expression been uttered or whispered, generally from the weaker, uninitiated, younger brethren, "Well, I haven't such a high opinion of missionaries after all. I don't see that their piety is any better than that of people at home." No doubt these young novices are a little dyspeptic or a little sinful themselves, but the rule laid down by the great Apostle for the clergy, old and young, was nothing less than this: "A bishop must have a good report from them which are without." Very few would have the presumption or conceit to suggest that believing men and women, denying themselves in many ways on our mission fields, need conversion, and yet honesty would force a confession of an undeniable deficiency. It is customary to give wholesome advice to young recruits on their eve of departure from home, and it may also be well to apply such advice to ourselves in the conflict, remembering the example of George Whitfield, who never preached a sermon to others, till he had first preached it to himself. In a late address to missionary recruits from the Church of England, occurred these sentences: "The missionary cannot, no more than any other believer, venture to neglect the keeping of his own vineyard, while he keeps those of others. You may have the power of acquiring languages, and you

may be skilled in the controversy against the heathen systems of religion; but nothing can make up for the want of spirituality."

There are many who express a sentiment something like this: "We missionaries are human like the rest of people, and we each have our faults. I suppose we must excuse others, if we wish to be excused ourselves." This view no doubt has the appearance of toleration, charity, and humility, but does it satisfy that high sense of duty or those clear demands of Right, which are the impetus of every true reform, the power of every sermon, the incentive of every acceptable prayer? If such genial, limp leniency is the ideal of the Gospel, the pulpit need not sound out any more its calls to repentance, and Christianity need not replace the older systems of Buddhism and Confucianism. Rather than the lowering or the ignoring of a Christ-like standard, should the Church advance with the development and activity of the age, press into the enemies' lines, and conquer by faith and prayer and watchfulness, the powers of evil that assail the soul and the Church, as once they assailed Christ and Heaven.

Others again in the solemn moments of quiet meditation or in the intercourse of honest confiding friends, will candidly express their ideas thus: "I must say, that I am not altogether satisfied. While saying nothing about others, I feel that I for one am far short of the mark. I believe I am consecrated, but I don't think I have reached the possible in religious attainments. What I want is help." If every missionary would open his eyes rather than close them; if evils would be acknowledged; and if one united cry for a revival of the Spirit's work might be heard; a glory would encircle the cause of missions, as a thousand schools, with busy printing-presses and the daily discussion of mission methods, would fail to accomplish. In other words what is needed is spirituality, and the means for this is the cultivation of the spirit of devotion. Religion is the human communing with the divine through the God-man Christ Jesus. This is primarily an individual act, but it should expand into the combined act of the Church. Personal piety needs the sympathy of others; and the fellowship of the saints needs the development of individual responsibility. Missionaries, as a general rule, are strong in individual characteristics and independence, but are sometimes lacking in open-hearted, life-giving, Christian fellowship. Nearly every glaring blemish might be erased, if this spirit of communion with God and fellowship with the saints were persistently and earnestly cultivated. Christians, if true to their better natures, will cry out with the Apostle Paul, "Who is sufficient!" or with John Calvin, "O Lord, how long!"

and in the moment of weakness and anguish will crave the aid of others, who with no feeling of superiority or wish to rebuke, will with a sense of a similar need draw nigh to the Source of life and the Giver of gifts. The confessions of prayer, no more than those of the confessional, should not be seized as a point for future gossip, caricature or reprimand; but should be remembered as evidences of that humility, which true prayer spontaneously produces. As believers kneel together, the hearts soften, become more charitable, are touched with more sympathy, and become more considerate of the wants and feelings of each other. The one most noticeable element in the largest Missionary Society in China is the element of prayer, and has not God most signally blessed this obedience to His command? Wherever the young men from Cambridge during the last year prevailed on members of different missionary societies to unite in prayer, there came added zeal, more mutual helpfulness, a gentler warmer tenderness, and finer insight into the everlasting grace of God, the power of the Spirit, and the self-sacrifice of Christ. May we not say, that not only do we need a missionary conference for religious discussion and a brilliant display as to who shall be convener or who shall not be convener, but a conference like that at Northfield in Massachusetts under the direction of Mr. Moody, which sought the presence of the Spirit, and exalted the magnitude of prayer? Before the union of the Churches on an ecclesiastical basis, must come the union of Christians on the basis of mutual respect, helpfulness and recogni-To unite in prayer bowing before a common Father and trusting in a common Saviour, is the preliminary to the harmony of mission methods, to the alleviation of personal grievances, and to the diminution of sects and schisms. Prayer withdraws the soul into the peace and love of Heaven, and by its very effort soothes all discouragement, contention and suspicion, and humbles all pride and jealousy. It is a pleasant picture to see missionaries in a mission station halting for a time in the midst of their perplexities and duties, and with one heart seeking the favor of heaven; but how much grander and more inspiring the sight to see missionaries who are scattered all over a land, meeting as members of the Inland Mission do, at one time with one accord, if not in one place, at the throne of grace, and this not merely in the momentary rapture of a religious excitement or the occasional appointment of an Evangelical Alliance, but with the regularity of ever-succeeding days, bringing with them their ever-recurring needs and the unceasing presence of a divine blessing! No doubt it is fitting in the hour of danger, sickness or death, to hurry the brethren and

sisters together for an hour of prayer; but would it not be equally appropriate to meet in the time of health, joy, and success, and render to God a glad homage of praise and gratitude. Prayer is not merely petition, and should not always be for self or inspired by want or fear. Prayer is the focus of the divine light in the soul; it is the open window by which the Heavenly Dove may enter; and more—

"Prayer is the breath of God in man, Returning whence it came."

Of the early disciples it is recorded for our instruction, that "all with one accord continued steadfastly in prayer," and by this effort of combined heartiness and persistency in prayer, there was revealed the presence of the Spirit; and the presence of the Spirit is spirituality. The soul soars up to Heaven; Heaven comes down to earth; the supernatural and the natural blend; and in a newer and gladder way we learn that "there is a real power which makes for righteousness, and it is the greatest of realities for us." Beyond the sight of the natural eye is the spiritual vision of spiritual truths. Beyond the hearing of the voice of man and the voice of nature the roll of the thunder, the singing of birds, the gentle murmur of the leaves of the trees and the grain of the field,—is the hearing of that still small voice, pleading a fuller admittance into the heart, and the hearing of the music of Heaven, as it floats over the river to the sainted dying Christian. Beyond the grasp of the hand or the pressure on the brow of the feverish man, is the grasp of the hand of Christ, as He leads us up to glory. Beyond all natural knowledge, gained by intellectual investigation, is the spiritual knowledge of spiritual things. The soul at its best, while tarrying in its mortal tabernacle, dwells in the land called Beulah, where the air is "sweet and pleasant," where the birds are always singing, and the sun shines night and day. The cause of missions has given in the past an unspeakable inspiration to spiritual life and religious neroism; and as the ranks enlarge and victories increase and the day of the Saviour's glorious return draws nigh, it is our duty to preserve the honor of our cause by personal consecration and by a tull cooperation in the "pursuit of holiness" and the reception of faith and power.

#### THE RHEINISH MISSION

BY REV. C. R. HAGER.

HAVING viewed in a former sketch the labors of the Basel Mission, let us in the present instance, turn our attention to its sister mission, commenced at the same time, and very much under the same circumstances. It was Dr. Gützlaff, who by his indefatigable zeal and magnetic power, stirred the Christian heart of Germany, and directed the attention of the different Missionary Societies to China, as a field for Christian work among the heathen. What others have done in England and America to arouse the missionary spirit in the churches, Dr. Gützlaff did in Germany. From the East to the West and from the North to the South of the great "Fatherland," the voice of this "Apostle of the Chinese," was heard in thrilling accents, pleading the cause of the sons of Sinim. With voice and with pen, everywhere and on all occasions, he presented the need of Christian Missions in China, until princes gave of their means and Missionary Societies listened to his appeals. Such was his enthusiasm and zeal for the Master's cause, that he urged the organization of a separate society, whose sole object would be the evangelization of China. Nothing ever came of this "German and Chinese Society," and it did not live beyond its period of incipiency, but the Rheinish mission after some deliberation, decided to send out two men in the autumn of 1846 in company with the two missionaries from the Basel mission. Dr. Gützlaff had already chosen the fields of the two missions, the Basel mission was to occupy the eastern part of the Kwangtung Province, while the Rheinish mission was to labor in the western part of the same province. Under these circumstances, Genähr and Köster landed in Hongkong, March 19th 1847, where Dr. Gützlaff met them and immediately set them to the work of studying the language, and to visit with the native preachers, the villages near Hongkong, for the purpose of disseminating the Gospel. Such was the unceasing activity of this man of God, that he thought that others were similarly constituted with himself, and could endure the same amount of physical and mental labor. From the very first these two pioneers of the Rheinish Mission in China, made tours on the mainland and distributed medicine among the natives. To the ever hopeful and visionary mind of Gützlaff, all that was necessary of these missionaries, was to superintend the native preachers, and

China would speedily become converted, but alas how different was the sequel! Mr. Köster after a brief period of six months labor passed to his reward above, leaving Mr. Genähr the sole representative of the mission. Towards the close of the same year, Mr. Genähr moved from Hongkong to the mainland and commenced work in the village of Tai Ping, which dots the shore of the Canton The San on district has been from that day to this the principal scene of the operations of their society. The chief reason of removing its mission center from Hongkong, was no doubt due to the fact, that Mr. Genähr had become conscious in part of the shallowness of Dr. Gützlaff's work and that the 500 or 600 persons gathered around him were for the most part rogues, and unfit to be made the heralds of the Gospel, and so he turned his footsteps into the interior, adopted the Chinese dress, blacked his hair and commenced to gather a few pupils about him, instructing them in the Gospel, until they were ready to be sent forth as preachers themselves. With this school Mr. Genähr's seventeen years of life in China were spent. It was his joy and pleasure to teach others, and with the exception of three years, during the English and Chinese war, he carried on his work uninterruptedly in the country, never leaving his post during all that time. Lobscheid, Krone and Louis, all faithful and earnest men-joined him after a time, but the first of these was soon compelled to return home again on account of his health and when he returned again it was under the auspices of another society. During these seventeen years, Mr. Genähr besides teaching his seminary students, was also engaged in preparing Christian literature for the Chinese, and among the number of his publications, two at least are to-day still standard works in this part of China, read with much interest and profit by the natives. The 扁 祝 問 答 and 異 道 衡 平, are valuable additions to Chinese Christian literature. Though in the main occupied with this work. vet he still found time for occasional preaching tours upon which his medicine chest did him good service in reaching the hearts of the people. Lobscheid and Krone were the traveling missionaries, and they worked incessantly, but they were often obliged to leave their work on account of sickness, while Mr. Genähr seemed to stand at his post through the varying vicissitudes of missionary trials and hardships. His death was almost tragic, and as heroically borne, as any that has ever been laid upon the altar of self sacrifice. In the vear 1861 Mrs. Genähr, (Mr. Lechler's sister,) was taken very sick, and physicians decided, that she must be taken home to rest. But how can these two people leave their work? Krone and his wife are already in Germany for much needed rest, and to leave the churches

with the students gathered about them, seems difficult to be done. They wait and wait, until Mrs. Genähr's health improves somewhat, and still Mr. Krone is absent, and so two years pass away. At last the intelligence comes that Mr. Krone is upon his journey, and will arrive by the next steamer, but when it came instead of bringing the returned missionary, it brought the news of his death. Mr. Genähr's goods were nearly all packed, and he was ready to embark for Germany by the next steamer, but this sad intelligence decided him once more to return to his station at Ho Au. How could he leave his post, with no one here to oversee the native converts! He and his wife were sadly in need of rest but they must not leave their children in the faith to be scattered for the want of a shepherd and so they return, but Mr. Genähr meets his death in the following year. (August 1864). That terrible pestilence the cholera, had broken out in the village of Ho Au, and Mr. Genähr, while saving the lives of many, was at last taken with the same disease and died with two of his children. Thus while saving others, he himself lost his life. Not many persons would have taken a poor woman with the cholera into their own house, and nursed her, as one of their own children but Mr. Genähr knew that it was written, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and blessed be his memory and life to us.

But the work of the mission did not stop at the death of its founder, others came and among them, Mr. Faher, who is not entirely unknown among Asiatic Sinologists. In 1878 the mission counted 750 Baptized adults and children and about 400 communicants. Since that time considerable of its work has gone to the Berlin Missionary Society, and some of it to the Basel Mission, thus leaving the mission only to work among the Cantonese, while all the Hakka work either went to the Berlin or Basel Mission, and it was on account of this division of work, that led Mr. Henry in his book entitled. "The Cross and the Dragon" to say that "the Rheinish Mission had undergone some transformations, its works being now chiefly carried on by the Berlin Society," (C. and D. p. 180). But the mission has by no means become extinct, and a careful examination of their mission report, shows 250 persons as having received Baptism, with 150 communicants. The seminary, the pride of Mr. Genähr is no longer under his care, but under that of his son, who is treading in the same steps of his sainted father, endeavoring to train men for the especial work of preaching the Gospel. The trials through which the mission passed some years since have been partially overcome and the outlook of the mission, manned principally by young men, is certainly hopeful. Long before any other society did work entirely

upon the mainland of China, did the Rheinish Mission solve the practicability of a "China Inland Mission," for never from the first year of the commencement of the mission did any of its mission-aries live for any length of time in any of the treaty ports, and what has been is so to-day. The life of the mission has been somewhat a checkered one and the same success has not followed it which the Basel Mission enjoyed, but it must be remembered that the Hakkas and the Cantonese are two entirely different peoples, and that success among the latter means more than that among the former. To the missionaries, which the Society has furnished, the mission world of China owes its gratitude, and though some have removed from the immediate work of the society, still it was here that these men were taught their first lesson of Chinese life. May the future work of the mission bring honor and glory to God and to the men who so nobly gave their lives for it.

#### PICTORIAL REPRESENTATIONS OF CHRIST.

BY REV. A. WILLIAMSON, D.D.

If the Rev. Jas. H. Johnson will consult his Hebrew Bible or the Revised version he will find, both in Exodous, and Deut., that the word "likeness" is an interpolation; and that the interdict extends only to "graven images," or "forms," and not to pictures at all.

But if he hold by the common rendering as he does in his paper, I beg to remind him that the second commandment so interpreted forbids "any likeness of any thing in heaven above or earth beneath" &c; and that therefore drawing, painting, sculpture, and photography are all violations; and the genius of the Fine Arts is not the gift of our Creator, but a root of evil and evil only implanted by the wicked one. Does he say No? Well he makes a show of his logic. Let him get out of this.

He quotes the Fathers but like many other Divines does not sufficiently examine the Scriptures: also he mixes up images with pictures and pictures with images in a very bewildering way; and then he crowns all with the astounding admission of the legitimacy of images of God, provided they are not worshiped (see page 262 para. 3).

Again he affirms that the silence of the Scriptures regarding the personal appearance of Our Lord "precludes and condemns the attempts of painters to give us a true likeness of the God-man." But the same may be said of all the Apostles and nearly all the prophets. Is a painter therefore precluded from trying to delineate any of the prophets?

Is the portraiture e.g. of Daniel a sin? Does he again say

no, well, but where is his logic?

Further he supposes the picture of an old English Lady being called Queen Victoria. He asks if this be honest or not? Certainly not. But seeing we have no certain clue to the likeness of our Saviour there is no deception either on the part of the painter or the onlooker.

The truth is, on this and all such matters, we are left at liberty to exercise a sound Christian judgment. Principles are set forth in the word of God, and if we regulate our action by them we are safe. And if, as I have done in the introduction to the illustrated Life of Christ published at our press, a paragraph is prepared in which we expressly say that no likeness of Our Lord has come down to us; that therefore the representations of Our Lord are only conjectural; that they are used to help readers to understand the story of his life, and are by no means to be worshiped—with this what harm can accrue?

But I will not extend remarks, I believe the incarnation of Our Lord authorizes us to exercise our minds in conceiving of his

person, and in portraying it.

All teachers know well the power of object teaching especially with untrained minds; and the value of the "black board," with diagrams and delineations thereon. But the use of pictures in a book is just carrying out the principle of object teaching. From the beginning of work in China missionaries have been vying with each other in procuring illustrations; and pictures of our Saviour have been circulated for years in books of all kinds. Why then cry out now. Does any one think that a Chinese would ever incline to worship a picture in a foreign book? Moreover while pictures are useful in teaching all kinds of knowledge, and all kinds of illustrations utterly pale in importance before the life of Our Lord and the story of the cross. Salvation lies in this. But how can we depict the scenes in the Saviour's History without representations of His power? Here lies the gravamen of the question. While therefore we think Mr. Johnson's attempt fails, it compares favourably-almost in an infinite degree-with the unseemly manifesto of the Swatow missionaries in the Recorder of April, 1886. Which

will remain as a monument of what a coterie of Christian men may do under an eclipse of charity and reason. I would rather be Lot's wife than one of them. She was turned unto a pillar of salt, poor woman, for looking back on her old homestead; but these brethren have pilloried themselves for ever. In the volume of a book more imperishable than the Recorder, they stand as a company of the army of the Lord, suddenly, unexpectedly, and without provocation, turning round and firing a volley into the face of another company of comrades who were making an earnest and much needed attempt to carry one of the lines of fortification with which the enemy has surrounded these people.

Chefoo, 12th July, 1886.

## Correspondence.

THE BOOK AND TRACT SOCIETY OF CHINA.

SIR,

Respect for my missionary brethren, and that alone, leads me to notice your remarks regarding the Book and Tract Society of China which appears in this month's issue. It is right they should know the true facts of the case and so I beg your insertion of the

following lines.

The first intention of the Book and Tract Society of China was to have both a Home and a Foreign Committee. After a time it was seen that a Foreign Committee, working in China, and likely growing into a large publishing business, might involve the Directors at home in monetary liabilities, and responsibilities as to opinions, which it might be well for them to avoid. Morever, they also saw that such a Committee, working here and extending, would necessitate an office at home, a paid secretary, and clerks, and consequently a considerable outlay for merely working expenses. They were thus led to the conclusion that it would be better to have no Foreign Committee for they would in this way, (1) free themselves from all responsibilities in this land, (2) minimize their working expenses (3) leave themselves free to help all engaged in Christian work in China as their funds would permit, and (4) thus widen the area of their usefulness here, and the sphere of their pleas at home: for they could in this case approach every denomination

in every land for contributions to their funds, (5) moreover, it would be free to control our own affairs in China without the need of constant reference home and consequent loss of time, &c.

I entirely concurred in their views: for personal ends have never weighed with me in view of wider work and greater usefulness. I rather rejoiced in the change: for I saw it stamped the new society with permanency, and would make it a greater favourite at home and a greater boon here.

The Directors were kind enough to make me early acquainted with their views; and asked what I could suggest? I consulted my friends; and with their sanction sent home proposals which are now under the consideration of the Home Board. At their first meeting after the change in the constitution had been adopted, they resolved that I "should have the use and control of the press and plant in the meantime," and sent me official notice accordingly.

Thus though there has been a change at home there has been no stoppage here; and we are proceeding with our programme as before—issuing publications which I think will be welcomed by my brethren in the field—more and more as they know them.

In your criticism of the Report referred to there were several things I greatly missed,—no congratulation on the establishment of such a society, no kindly word as to the labor expended in creating it; not even the shadow of sympathy with the new enterprise in any shape or form; and also several matters which greatly grieved me, viz:—picking out every sentence in the Report which could in any way damage the work carried on here and setting them forth conspicuously: a gross mis-statement regarding the contemplated connection between the School and Text Book Series Committee and the Book and Tract Society of China and other matters I need not allude to. It is satisfactory to know in such circumstances that a copy of this Report has been sent to every missionary in China and in the Straits Settlements so that they can compare the feeling in Scotland with the tone of your article.

One thing however I cannot pass over. Referring to Dr. Boyd's speech you say, "he fell very naturally into the exaggerated statement that the women of China are not accessible to the missionaries," (only partially quoting him by the way,) and you pride yourself on having "already criticised this statement," and affirm it is "an assertion daily disproved by the experience of many missionaries in China." In reference to this I ask do you mean to say that the women of Chinese households from the middle classes upward, "are accessible to the missionaries?" or even those of the better class of the peasantry or small shop keepers? I am thankful to know

that a change has come over the people; and that a foreign lady of tact, of polite manners, and with ability to conduct a conversation fluently in the Chinese language, would find access to almost any family, especially in North China. But how few such there are! Exclusive of the wives of missionaries occupied with domestic duties are there fifty? And what are these for China? Who then is the exaggerator? You or I?

It has been the fashion during the few months past for you and others to talk about my dealing in exaggerations. Is this one of them? I hope I have a due sense of the responsibility of speech; and I never write a sentence without careful consideration. I know what I say and I look upon exaggeration as lying.

Chefoo, 13th July, 1886.

A. WILLIAMSON.

[Had the above communications come from almost any one but Dr. Williamson, we would have declined to print them without modifications. Missionaries may differ widely, while still recognizing the purity of others' motives, and rejoicing in others' successes; and much good may result from discussions thus conducted.

EDITOR-]

### SANITARY SALVATION.

MR. EDITOR :-

"That they may have life, and may have it that they more abundantly," Christ is now made known to the Chinese people. The word life has a wondrous breadth and depth of meaning. It involves ultimately the health, the salvation, the well-being of the whole man, body, soul and spirit. It implies neatness, order, cleanliness, physical comfort. Spiritual salvation is of course the germ out of which all physical and social well-being sooner or later develops. But the process may be hastened by judicious and frequent instruction. It is to be feared that very few of the Chinese Christians understand the precept: "Glorify God therefore in your body." The teaching of this and similar commands we may not relegate to the busy medical missionary, as being more in his line. We also should hammer away at the native helpers till they learn the rudiments of sanitary salvation, and through them the rank and file of the members may be taught. This aspect of Christianity, though of subordinate importance, ought at times to be the subject in the sermon or in the Sunday school.

It is admitted that the native Christians, as a rule, have better health than their non-Christian neighbors under similar conditions. This is owing probably to temperance, Sunday rest from toil, and the influence of faith and hope. But the difference would be more marked, if we took more pains to teach the Christians sanitary laws

and penalties. Cleanliness of the house and person ought to be the sign of spiritual purity and order. Too often this outward and visible sign is wanting. Ague and typhoid fevers are in the puddle at the door, where from sheer laziness all slops are poured. Death lurks in the dish-rag. When itinerating, and prompted by kind feeling as well as hunger, you have accepted the hospitality of a native Christian, have you never eaten a bowl of steaming rice perceptibly flavored with the odor of the ancient rag with which the bowl had just been wiped? Oh the nastiness implied by the character 控! In our region it is "k'a" in colloquial, a potent word of manifold use. It atones for all non-use of soap, water, and muscle in cleansing. It suggests a dingy rag which may be used to swab off the greasy table, to mop Ah-sin's reeking brow, and then to polish the rice bowls. Think too of the horrors of the narrow, overcrowded sleeping-rooms, dark, damp and filthy, the bedding very rarely washed or even aired, and standing as near the bed as possible the pestilential wooden, 夜桶, removed perhaps once a week and brought immediately back having had no contact with sunlight or hot water. Let us not be too squeamish to speak of these things. They will not regulate themselves. As to the mass of the people we can effect little. He that is filthy let him be filthy still. But surely the Christians can be taught to cleanse themselves "from all defilement of flesh and spirit." Medical missionaries might do good service by preparing concise and pointed tracts containing sanitary advice. The tracts would better be in sheet form for free, though not indiscriminate, distribution. We often waste breath in trying to prove the claims of Christianity. But whatever helps to make a Christian Chinaman a cleaner, decenter, healthier, more comfortable man, is a valuable help. Brethren, let us, in a spirit of love, voice our ceaseless protest against all that mars the health of our people, against footbinding, against the gulping of food unchewed, against (literal) hydrophobia, and against all nastiness abstract or concrete, teaching the Christians the meaning, scope, and potency of the great word SALVATION.

# Echoes from Other Lands.

The Wesleyan Missionary says of its Mission in Central China:—
"Every branch of activity is increasing, both in intensity of work, and in the number of agents, and there never were more candidates for Church membership, nor more interested hearers of the Word."

The Rev. C. B. Henry writes to the New York Evangelist of a recent visit to the aborigines of Hainan. "A few weeks among these aborigines, called savages by their Chinese neighbors, impressed us favorably as to their character and readiness to receive Christian instruction. We visited about fifty villages, some of them large and populous, and were everywhere received with friendliness and treated with hospitality. There are probably fifteen different tribes, whose customs and language vary, and their number is very great. They inhabit several large plains, beside the whole mountain region of the interior, and everywhere show the same friendliness and accessibility. They were greatly pleased with the proposition we made to open schools, and send Christian teachers among them. And I feel sure that when once work is begun, they will quickly respond to the call

of truth, and come in large numbers to receive instruction."

The Secretary of the China Inland Mission, Mr. B. Broomhall, has, as we learn by English papers, issued a volume entitled The Missionary Band: A Record and an Appeal. The first part is a record of the farewell meetings, voyage to China, and early experiences in China, of the five Cambridge graduates and two military men who came out in February, 1885, in connection with the China Inland Mission. The second part, consists of extracts from various sermons, speeches, and articles upon missionary topics. The Church Missionary Intelligencer says of this second half of the volume:—"It is one of the most powerful appeals for Foreign Missions issued in our time, and altogether perhaps the best handbook that exists for preachers and speakers in their behalf. There is little or no original matter in these eighty quarto pages. Mr. Broomhall has effaced himself. But, as a piece of editing, this half of the book is a master-piece; and its contents of the most varied kind and gathered from all quarters, have been selected with rare discrimination."

The Missionary (Presbyterian, South) has a letter from Rev. Mr. Johnson of Hangchow, in which he says regarding preaching in the street:— "I was impressed by the remarks of numbers of passers-by, who did not join our audience. The remarks gave me to understand that it is well known we preach about the God of heaven, and about Jesus, and to feel that some knowledge of Christianity is already disseminated among this people more widely than we sometimes suppose."

### Aur Book Cable.

"The Cross and the Dragon, or Light in the Broad East." The writer of this charming and instructive book brings to the task of authorship historical and descriptive powers of a very high order. The most valuable knowledge presented in a monotonous and statistical style is doomed to a speedy interment. No such defect more this tasty volume

mars this tasty volume.

Here is a collection of most interesting observations on the modes of life, social and domestic relations, philosophic systems and religious beliefs, characteristics general and particular, of a large and influential class in Southern China. Following these is a full account of the rise and progress of Christianity, its bearing upon the present and future prospects as judged by past labors

and triumphs.

The author is thoroughly at home in his particular field. No missionary has more fully traversed the great thoroughfares as well as more attractive by-paths of the populous Broad East. The work abounds in fine descriptions of natural scenery, not only pleasing to the imagination, but helpful to a better understanding of the resources and advantages of this particular part of the Middle Kingdom. At no point in the successive chapters does the interest flag. The work derives most of its value from the fact that the author gives details which have fallen chiefly under his personal observation. On his numerous journies he has had fine opportunities for extended research and investigation, and the results now appear in this able volume. Brief but concise information is given as to the physical conformation of the province, together with more ex-

tended notices of prominent trade centres, characteristics of the people, and facilities for reaching the masses by means of the splendid water-ways so numerous in this favored province. Customs and traits peculiar to the people are succinctly and pleasantly described, and much instructive knowledge as to feasts, folk-lore and pastimes, is imparted. In his reference to Confucianism, Buddhism and Taoism, the author avoids the mistake of attempting an ultimate analysis of these different philosophies. What is fairly deducible is clearly portrayed. peculiar characteristics of each system are set forth in the most intelligible manner, and will be justly estimated as valuable contributions to a popular understanding of these antiquated beliefs. The resumé of mission work shows most encouraging progress, despite the strong antipathy of a very wealthy and influential class. Difficulties are fairly stated, criticisms and cavils by unsympathetic writers met, and fully answered; and while recognizing the necessity of the highest qualifications of men and heart for his great work, the patient toiler will have no fear about the ultimate triumph of the gospel. The work throughout gives evidence of painstaking care, and will take its place among the best not only as furnishing information on matters of general interest, but as giving more specific knowledge of the field to which the writer has restricted his labors. The work is published in attractive form by Randolph and Co., Broadway, New York.

Ling-Nam \* means South of the Ridge, and is the general name given by the Chinese to the Southern portion of the Empire; it is

<sup>\*</sup> Ling-Nam, or Interior views of Southern China, including Explorations in the hitherto untraversed Island of Hainan, by B. C. Henry, A. M., Author of "The Cross and The Dragon." London: S. W. Partridge and Co., 9, Paternoster Row; 1886.

consequently a very appropriate title for Mr. Henry's new book of travels in Southern China. The volume consists largely of narratives of journeys already published in the China Review, and the Chinese Recorder, and the author is warranted in hoping for a favorable reception of this volume. The portion of special interest is that which relates to the Island of Hainan, "which is here laid open for the first time to the reading world." Mr. Henry made good use of his recent vacation to the home lands in the publication of his two interesting and valuable works on China and the Chinese.

The China Review for May and June is laden as usual with learning. Dr. Edkins discusses The Yi King; Messrs Chalmers, Edkins, and Parker express their views about the Tau Teh King, and Mr. Giles replies with characteristic spirit; Mr. E. H. Parker tells of "Chinese Relations with Tartars;" and there are the usual number of Notes and Queries, all but one of which are from the indefatigable pen of Mr. Parker.

Part 1 of Volume xiv of the Transactions of the Asiatic Society of Japan, is before us. Rev. James Summers and James Troup have articles on Buddhism; the first " Traditions concerning its introduction into Japan," and the other on the "Tenets of the Shinshiu or 'True sect' of Buddhists." The latter article gives facts gathered from a native publication issued in 1876, by the sect itself. A learned article on the "Abacus," by Cargill G. Knott, treats of its Historical and Scientific Aspects, and maintains that its origin is foreign to China and Japan. Its home historically is in India, but Aryan Indians probably borrowed it from Semitic peoples who were the traders of the ancient world; and these may have received it from the Accadians. Mr. Basil the Grant-in-aid Scheme.

Hall Chamberlain suggests in an article on the "Past Participle or Gerund?" that the former term be dropped by foreign grammarians of Japanese, and that they adopt the term Gerund for the verbal forms in te.

Dr. Eitel's Educational Report for 1885, reflects great credit, both on himself and on the Government of Hongkong. Would that the Foreign Community of Shanghai exhibited a tithe of the interest in educational matters. There were 90 schools under Government inspection in 1885, in connection with which 5,833 children were enrolled, and the total expenditure was \$36,092.03, or \$6.18 a pupil. The Central School had 412 pupils; the Government Schools, outside the Central School, had 790 pupils, costing \$3,570.80; the Aided Government Schools had 406 scholars, costing \$1,707.68; while the Grant-in-Aid Schools (denominational mission schools) had 4,041 scholars, and cost the Government \$14,593.38. The total number of children in the colony, between 6 and 16 years of age, is estimated at 18,000; of whom 5,833 are in the 90 schools Government supervision, under some 1,800 in about 100 private schools, leaving 11,367 uneducated children in the colony. Dr. Eitel remarks that, "The Government Schools, while abstaining from religious teaching in the Christian sense of the word, provide the moral-religious teaching of Confucianism, because it is inseparable from the teaching of the Chinese classical language, and in the case of six schools, add to it purely secular English teaching.... The educational policy of the Govern-ment, whilst abstaining from all interference with religious teaching, has, during the last twelve years, practically had the effect of encouraging distinctly religious education,"-a result effected through

# Editorial Aotes and Missionary Aews.

THE INTERNATIONAL MEDICAL CONGRESS.

This association of medical men of all nationalities meets next May for the first time in the United States of America. It takes place every alternate year and has already held five meetings in Europe. Medical men of America look forward interest to the coming meeting, and are making large preparations to receive it and improve it to the utmost. As its name indicates, it is composed of men of various nationalities, and these need not be exclusively from Europe and America, but may come from all countries where medicine is scientifically cultivated, though members of it must be delegates of local medical bodies to ensure recognition.

In the coming Congress there will be delegates from Japan; and the question very naturally arises -Why not also from China? In China however there is no Medical Society. But, on the other hand, there are a considerable number of Medical Men and Women connected with the various Protestant Missions in China, and it is being discussed as to whether these might not combine sufficiently during the next few months to elect one or more delegates to the approaching Congress. It would be very fitting that the pioneers Medical Congress. We trust the of Medical Science in this great matter will be successfully ar-Empire should be represented in ranged.

such a cosmopolitan body, and they would without doubt be cordially received. It is an opportunity, not every day afforded, of bringing before, at least a section of the Scientific World, the Medical Missionary Work in China, which should not be lost. The appointment of the delegates, cannot come from the Missionary Boards, or from the Missions, for they are not Medical bodies; - it is the Medical Missionaries themselves who must elect, or the election will not be recognized by the Congress.

Might not the Medical Missionaries of China correspond with one another on the subject, and by letter elect one or more of their number. There is scarce a doubt but such an election, properly authenticated, will be accepted by the Congress. Dr. W. H. Boone, of the American Episcopal Mission, Shanghai, and doubtless Medical Missionaries from China. will be in America next spring and will be able to serve their medical brethren in various ways, without any expense to the missionaries; but it should be borne in mind that without an election by the Medical Missionaries of China they will fail of admission to the Congress. A delegation of at least one, and at the most probably of three, would be able to do much for China, both in and out of the Medical Congress. We trust the

NOTES OF THE MONTH.

We notice the announcement of a book by Rev. Jas. Gilmour entitled, "Adventures in Mongolia," published by the Religious Tract Society, London. Evangelical Christendom speaks of it as selections from the author's larger work, and says, "It gives clear and interesting accounts of the life and habits of the Mongols, and the object of the writer is to evoke in his readers a more intelligent and personal interest in the work of reclaiming those wanderers to Christ."

The first of Dr. Nevius' "Letters on Missions" is reprinted in *China's Millions* for June, with a beautiful picture of a Chinese Garden.

We learn from Singapore that a Christian Union has been formed there, at 46 Raffles Place, (next door to the Brit. & For. Bible Society's Depot,) which holds a Daily Prayer meeting in its Rooms, and arranges for other meetings from time to time. Friends passing through are cordially invited to call. Rev. J. A. B. Cook is Hon. Secretary; and Mr. J. Haffenden Hon. Treasurer.

Our exchanges bring us notices of the death of Mr. William Gamble, at York, Pennsylvania, U. S. A., on the 18th of May. From Rev. Mr. Wherry's address at his funeral, we learn that he came to China about 1858, to take charge of the Presbyterian Mission Press, then at Ningpo. From there he soon removed the Press to Shanghai, where it has remained to this day. He devoted himself with success to simplifying and cheapening the process of producing Chinese characters in metal, in several sizes, which has revolutionized the art of printing in China. He also introduced stereotyping and electrotyping. He printed Drs. Williams', and Hepburn's dictionaries, and several editions of the Scriptures, with very many other works. Mr. Wherry says in conclusion:—"Such was his modesty that I doubt if even his most intimate friends in this country had any conception of what he had done."

Rev. J. W. Lambuth, D.D. writes from Kobe on the 30th of July:—I have secured a teacher who is a Christian man and preaches. We hope to rent a preaching place next week, and if possible to have our first service in Japanese on the 8th of August, at 11 A. M. Pray for us.

Mr. C. A. Colman of the American Bible Society writes:—The character 典, "nám," is defined in Williams' Tonic Dictionary of the Canton Dialect, as, "A large serpent said to be eatable." One Lord's Day, when in southern Hunan, I saw two men preparing a large snake for supper; on enquiring its name they answered 典文, nám shé. It weighed eight catties when skinned and ready for the pot.

It would seem from a note by Rev. C. H. Carpenter to the papers, that he comes out at his own charges to work among the Ainos of Yesso, whom he mistakenly supposes to be "utterly neglected"—not seeming to be aware that the Church Missionary Society has work among them.

The suggestion that there be a day of special prayer for the outpouring of the Holy Spirit on all Foreign Missions, is meeting with extensive approval. The American Board (Congregational) has more specifically suggested the first Sunday in November next, the 7th of that month, and this also is being accepted by different missionary bodies.

We regret not having received an account of the Chunking riots. On the 21st of July, the most of the Protestant missionaries and their families reached Ichang in safety, and on the 3rd of August, Mr. Copp, who had been absent on a Bible-selling tour, happily overtook his wife and family at Ichang. These seem to have been the most serious occurrences of their kind for many years in this country.

We learn that at one of the late meetings of the Hangchow Missionary Association a resolution was passed to the effect, that it is unwise to distribute pictures of our Saviour indiscriminately among the Chinese.

A correspondent from Chefoo writes of the gloom thrown over the missionary circle there by the sudden death of Mrs. Williamson, the wife of Rev. Dr. A. Williamson, and we but express the common sympathy of missionaries throughout China with Dr Williamson in his great bereavement.

The death of the Rev. Dr. Nelson, will surprise and grieve a large circle of friends in China and elsewhere.

Mr. F. McKiege attended the Seventh Day Baptist Eastern Association in June, and urged that the mission to China be reinforced soon, and if that cannot be done that the property be sold; but the Editor of the Sabbath Recorder expresses the hope that "at no distant day Shanghai will be the head quarters of a mission that shall embrace several in-stations."

We have received through Rev. F. H. James, a well recommended advertisement of a collection of twelve Tables of Biblical Archæology and Natural History, prepared with great care by M. B. Tournier, and issued by the "Société genevoise des Publications religieuses." The twelve Tables with a small book of explanations are sold for twentyfive francs (\$5.00) by M. A. Haas, 4 Rue Pecolat, Geneva, and at a reduced price, to pastors, teachers, &c., by applying to M. Etienne Brocher, Geneva. Mr. James says the Tables are "first-rate for teaching the Chinese."

THE NEW UNION CHURCH, SHANGHAI.

The dedication of this Church, on the 4th of July, was an event of no little importance in the religious history of the Commercial Centre of China. For twenty-three years the congregation had worshiped in the so-called Union Chapel in Shantung Road, in the heart of the English Concession, where of late years it has been most unpleasantly surrounded Chinese. by Chapel which originally cost over \$10,000, having been built on ground owned by the London Mission Society, without arrangement having been effected with the Society, the building could not be removed or sold, but belonged in law to the Missionary Society. This threw on the Church the great expense of providing a new site, as well as of erecting a new building, with no assistance from the old site and building. heavy load has been most nobly met, as the new and beautiful building on the south side of the Soochow Creek, immediately adjoining the British Consulate, abundantly testifies. The cost of the land, the Church and Manse, and counted property, has been over \$40,000.00, all which is paid save about \$10,000.00, which is covered by a mortgage. The interest of the mortgage is considerably more than met by the lease of four private residences which stand upon a part of the property, and which could today be sold for more than the face of mortgage. Practically the Church itself and the Manse, are clear of debt. The Church conveniently seats three hundred persons, and proves itself easy for speaking and hearing. Its Gothic architecture and beautiful spire, give it a very pleasant, ecclesiastical appearance; and there is every reason to hope that the Union Church of Shanghai has entered on a new period of prosperity and usefulness.

MEDICAL HOSPITAL CANTON.

The Chinese report of the Medical Missionary Society's Hospital at Canton, by Dr. J. E. Thomson has come to hand. The first few pages of the Report are occupied by Dr. Kerr's preface and general history of the Hospital, telling what the idea of the foreign doctors is, and how the number of patients coming for medical treatment has been increasing. Next come the general accounts of money received from different sources. The total number of patients attended by the doctors, was more than ten thousand patients, men and women, in

one year.

There are pictures of persons having tumors that were cured, and also illustrations of stones of different shapes and sizes. To each of these is attached a brief account of the person suffering. In the list of tumors removed there was one weighing 18 catties and 12 ounces. Towards the end of the book several proclamations issued by the authorities during the Franco-Chinese war for the protection of the churches, hospitals and free schools of the missionaries are given. Tsang, late Governor-general at Canton writes to the director of the Medical Missionary Society Hospital expressing his indebtedness to them for their attendance on the wounded soldiers in Kwangsi. Indeed, when Tsang was once sick, as the report says, he called in Dr. Kerr, and when he got well, "he was much pleased with the foreign doctor's skill."

Ho CHIU KWAN.

SCHOOLS OF THE METHODIST MISSION SOUTH.

The Spring term of the Anglo-Chinese College closed on the 25th July. Before the close the pupils were examined both orally and in writing. Examination papers were creditable to both pupils and teachers. Attendance and deportment very good.

The Bible is the basis of instruction." It is used in the class room daily. Saturday mornings are entirely devoted to religious instruction in the English department. The College is opened and closed daily with appropriate religious exercises; all the pupils and teachers are required to be present. Religious services are conducted every Sun-Attendance upon day morning. these services is voluntary. A goodly number of the pupils have attended regularly, others have attended irregularly.

Some of the pupils have embraced Christianity, and united with the Church. Others are serious and thoughtful, studying the Bible and religious books with pleasure and profit. There are obstacles in the way of some openly professing faith in Christ which may be removed in time, and then there will be more professing Christians

among the students.

The fall session opens on the first of September. Total number of matriculations 939, which will doubtless be increased to 950 during the next session. The number of matriculations in 1884 was 212; in 1885, 137; in 1886, 86. The matriculation fee is now \$25.00 for Chinese and English; for English only, for half a day, \$30.00; for English only all day \$50.00.

G. R. LOEHR.

There are in Shanghai eleven schools supported, by the Woman's Board of Mission of the Methodist Episcopal Church, South, one boarding school for girls and ten day schools. In the boarding school, during the term just closed there were twenty girls. In the day schools two hundred and twentyfive pupils were enrolled. At the annual examination, held July 26 and 27, there were in actual attendance from the eleven schools two hundred and twenty pupils-from the boarding school nineteen girls, from the day schools one hundred

and twenty-eight girls and seventy- Tsing Dynasty. Lying on its side, three boys. Of the day schools six are girls' schools, two are boys' schools, and two are mixed. A large proportion of the children attend regularly Sunday School and preaching on Sunday. About half the time spent in school is given to the study of religious text books.

Of the Chinese teachers five are men and six are women. There is no inducement offered to the children to attend school, except that they are furnished with good teachers and comfortable school rooms. The schools are all under close foreign supervision. In several of the schools the foreign teachers have daily classes.

### THE NESTORIAN TABLET.

Mr. J. Thorne wrote from Singan Fu, on the 16th of June :-

The Nestorian Tablet is five li outside the walls of Singan Fu. The material looks to me like a dark pinkish slate-stone, fine-grained, sonorous, and in no wise flaky. It is one of five tablets in a line, in a ruined court of one hundred yards square, which again is enclosed within lines of ruined loess walls, 800 yards by 300 yards. The highest stone, that on the left of the line, is of the Ming Dynasty, the other three of the Tsing, and this of the Tang Dynasty. The top of the Tang Dynasty. piece is all snake or dragon, or both of them. The Cross is very faint. The marginal inscription on the left side is a self-glorifying superscription, done by a Chinaman who reset the stone in 1866.

To the front of this line of tablets si an ornamented gateway of the Ming Dynasty, of marble and granite, with stone figures at either end. A few steps to the side of this is a beautiful white marble, floweryfigured font, on a limestone pedestal, of the Tsing Dynasty. Three flights of stone steps are behind and three in front of arches. About ten steps

some forty paces to the left front of the arches, is a copper bell of the Ming Dynasty. It is over six feet in diameter at its mouth, and about that in height. The temple and buildings are not very ancient. farmer priest presides, and dispenses customary favors. There is no particular attraction to the scene as a whole, but in detail it is well worth the visit of a photographer. All must deplore the exposed state of the Tablet. It is to be hoped that the British or American Government will purchase and preserve the Tablet, either here, or in some more secure place. If, as Shakespeare says, there is a sermon in stones, there is surely many a one in this. It is not dead. The sound goeth forth from its form, upright still, after many a century's testimonial to the power of the Holy Spirit. Is it not an indication also that by searching, even now, other and better witnesses of the Nestorian epoch might be brought to light.

### SOOCHOW AND COREAN HOSPITAL REPORTS.

The Third Report of the Soochow Hospital under the Methodist Episcopal, South, is at hand. more than usually readable introduction by Dr. Lambuth, followed by a statistical Report by Dr. Park, makes the pamphlet interesting as well as valuable. A plan of the hospital buildings is given. The member of new patients in the Dispensary was 7,491, of old 2,253; total 9,744. In the Hospital, patients numbered Medical 12, Surgical 23, Opium Habit 168; total 203.

The First Annual Report of the Corean Government Hospital, Seoul, under the care of H. N. Allen B. S., M. D, and J. W. Heron M. D., is a worthy record of a new enterprise. This institution takes the place of one which had been to the front are three tablets of the in existence for several hundred

years, without however exciting the ill-feeling that might have been The total of patients expected. treated in the Dispensary was 10,787, and in the Hospital 265. These were from all classes in society, some of them being ladies of rank. A Medical School was opened in March of this year, with sixteen scholars, by competitive examination. English is being taught them as fast as possible, and it is hoped soon that scientific studies may be taught. These students are supported by the The school as well Government. we suppose as the Hospital, is under the direction of the President of the Foreign Office and the Faculty. It is hoped that before very long a properly equipped foreign building will be provided.

### FOLK-LORE SOCIETY.

We have received from Mr. J. H. Stewart Lockhart of Hongkong, Local Secretary of the Folk-Lore Society, a Circular, to which we take pleasure in drawing the attention of the readers of The Recorder. Mr. Lockhart remarks that what little has hitherto been written on this subject in China has been generally of a local character, but that, "what is now proposed is to endeavor to obtain as far as possible collections of the lore peculiar to the different parts of China, and its dependencies." To secure uniformity, a schedule has been prepared in English and Chinese, arranging the subjects under four divisions, subdivided into minor groups-borrowed from the publications of the Foke-Lore Society. It is hoped that not only Foreigners but Chinese themselves will "Co-operate in the furtherance of a scheme which cannot fail to throw light on the inner life and thoughts of the Chinese, and to form a valuable addition to the Science of Folk-Lore. Contributions of all kinds will be most welcome and fully acknowledged, and if contributors wish, can be published in the columns of the China Review or the Folk-Lore Journal, in which case each contributor will be furnished with copies of his contributions in print." Contributions from natives will be translated by Mr. Lockhart if desired, and all communications should be addressed to him as Local Secretary of the Foke-Lore Society, Hongkong.

Rev. Thos. W. Pearce writes us furtherance of Mr. Lockhart's endeavor, saying :- "In my experience as a missionary I have found that folk-tales, place-legends, and traditions, proverbs, and festal and ceremonial customs, furnish not only the best starting points for preaching Christianity to heathen audiences, but also much valuable matter for illustrating Christian doctrine. It may be presumed that most Christian preachers in China have had a similar experience. Few foreigners have such exceptional advantages as the missionaries for acquiring a knowledge of Chinese Folk-Lore, and to no other class can the study of Folk-lore be so directly useful. Copies of the Circular both in Chinese and English will be forwarded to any persons desiring information, and willing to aid in collecting Folk-lore material."

### CHINESE MISSIONARY WORK, CALIFORNIA.

From the Foreign Missionary (Presbyterian North) for July 1886 we gather a few facts relating to mission work among the Chinese in California and Oregon. In San Francisco there are two ordained missionaries, Rev. A.W. Loomis D.D. and Rev. A. J. Kerr, with their wives, also Misses Culbertson, Cable, and Baskin. Rev. I. M. Condit and wife are in Los Angeles; Rev. W. S. Holt and wife are in Portland, Oregon. In spite of many obstacles, wickedly thrown in their way, an unusual measure of success has been granted these laborers, and

58 communicants have during the year been added to the churches under their care, making a total 279. Miss Culbertson has charge of the Home and Boarding School of 32 girls in San Francisco. While the public press is filled with reports of "outrages on the Chinese," it is a relief to see what the Christian Chinese are doing for themselves and even for others. The little church at San Francisco gave for Home Misions last year \$91.00; for Foreign Missions \$158.00; for the sick and for burials among themselves \$131.00. The Chinese of Los Anegles gave \$36.00 to a native helper in China to open a mission school. The man was converted in Los Angeles under Mr. Condit and now is laboring in China, aided by his brethren still in America.

### NOTES ON CHINESE MUSIC.

"Chinese Music" by J. A. Van Aalst, 84 p. illustrated, C. I. M. Customs' Report, Special Series No. 6, Shanghai. Review of above. See Chinese Recorder Nov. Dec., 1884.

"The Chinese Theory of Music." E. Faber, Chin. Rev. I p. 324-9, 384-8;

II, p. 47-50.

"Notions of the Ancient Chinese respecting Music." B. Jenkins. Jl. of N. C. Br. R. Asiat. Soc. V, p. 30, 1869.
"On the Musical Notation of the Chinese"

Rev. E. W. Syle, ibid Vol. I, Pt. II.

(May '59) p. 176-9, plates.

"The Musical System of the Chinese," Remarks on, with an outline of Harmonic System, illustrated. G. T. Lay, 15, p. Chin. Repos. Vol. VIII. May '39, No. I.

Chinese Instruments of Music, N. B. Dennys and S. W. Bushell M. D. Jl. N. C. B. R. Asiat. Soc. Vol. VIII, (173) . XII, 187, see also Giles' Glossary of Reference, p. 229.

A number of "Popular Airs," set to music with many illustrations of musical instruments with description. Barrow's (Sec. to Earl Macartney) Travels in China, p. 313-323, '81, London, 1806.

Account of Chinese Music—with notation— illustrated p. 143-180. C. I.M. Customs Rep. '84 of London Exhibition.

Veberdie Musikder Chinesen, Asiat. Mag. I, p. 64-68.

Veberdie Chinesische Musik, G. W. Fink. Encyel. von Ersch and Grub 16. Theil,

De la musique des chinois tant anciens que modèrnes, Pere Amiot, Mém. Cone. VI. p. 1-254.

Chinese Music, Ancient and Modern, Giles' "Glossary of Reference" p. 157. Music in China, illustrated. Prof. Douglas'

"China," p. 160-172, London, '82.

Hakka Songs in English and Chinese. Chin. Rev. July, August, 1884.

Chinese Hymn in honor of Ancestors translated by Dr. Edkins fr. Père Amiot's French treatise on Chinese Music. See "Gospel in all Lands" October, 1884.

Musical Terms in Chinese, List of, by Mrs. J. B. Mateer. Doolittle's Vocabulary and Handbook of Chinese Lang-Vol. II, p. 307.

Hymns set to music, with notation in Occidental form, and hymns in Chinese, and Roman character, and table of metres, instructions etc. Rev. E. B. Inslee, Ningpo.

Principles of Vocal Music and Tune Book. Mrs. Dr. Mateer, 200 p. Mission Press,

Confucius ravished with Music. Chin. Repos. IV, p. 5. and Giles' Glossary of Reference p. 157.

Hsüan Tsung, Emperor of T'ang dynasty, a music teacher, Stent's. Chinese Vocab.

Chinese Govt. Board of Music. Chin. Repos. IV, p. 143.

Professors or Performers of Sacrificial Music. Chin. Repos. VI, p. 254.

Music in Buddhistic Temples. Chin. Repos.

XX, p. 34.

See many Hymn and Tune Books in Chinese at the different mission stations.